

METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

PENNSYLVANIA CONFERENCE.

Extract from the minutes of the Third Annual Conference of the Methodist P. Church, for the Pennsylvania District, held March 13, 1833, in the Meeting-house in Cherry-street, Philadelphia. The session continued until the 21st.

Ministerial Members.

Sylvester Hutchinson, President.

John Smith	Thomas Paine
Thos. W. Pearson	John G. Wilson
Abraham Woolston	John Fernon
John S. Christine	Kendal S. Cropper
Joseph McKee	Joseph Cramer
Hiram R. Harrold	Phineas Price
Thomas Cheeseman	James Chester
Samuel Budd	Bartine Twiford
James Brindle	Taber Chadwick*
Joseph Barlow	Zebedee Harbert
Thomas Dunn	Thomas Davis*

Lay Delegates.

Jeremiah Walton	Arnold S. Naudain
John R. Meyers	Christopher Brooks
Jacob Andress	Elisha Chew
Robert Hodgson	Robert Ellwell
George W. Justice	David S. Connelly
James M. Rider	John R. Mulliner*
Thomas Ballentine	Taber Chadwick, Jr.*
Richard E. Welsh	Samuel F. Budd
Jeremiah Stull	Wanton Westgate*

Representative from the people of colour, David James.

Those marked thus (*) were not present.

John G. Wilson was appointed Secretary, and T. W. Pearson, Assistant.

Brothers Samuel L. Rawleigh and John Price, were invited to take a seat in Conference as honorary members.

Brothers John Elliott, Samuel B. Scattergood, James Furgeson, and John Hagans, were received to travel.

Bro. John Elliott presented a letter from the St. John's Church, in Lancaster, expressive of their good will and intention of soon uniting with us, and desirous that they might be furnished with ministerial aid. The letter was received and referred to the committee on boundaries.

Brothers Twiford, Scattergood, and William Morgan, were elected to Elders' orders. Bro. Morgan not being present, was not ordained.

Brothers McReynolds, Ray, Lane, Furgeson, and James, were elected to Deacons' orders.

Brothers Pearson, McKee, Fernon, and Crowe, left the Conference upon certificate of good standing.

Bro. Paine withdrew from the connexion, and resigned his standing as a minister and member in the Methodist Protestant Church.

Number of Members in Society.

White, reported	1439
Coloured, do	81
	1520
Last year,	1174
	346
Ministers,	26
	372
Known increase,	

There was no report from one of our Stations, on which account the exact increase is not known, but would probably exceed 400.

Unstationed Ministers and Preachers, 19

The appointments for the ensuing year, as follows:

Abraham Woolston, President.
Cherry-street Station—To be supplied.
Kensington Station—Sylvester Hutchinson, Phineas Price.
Fifth-street Station—John Smith, Thomas Dunn.
Lancaster Station—John Elliott, stationed by the Conference.
New Castle Circuit—John G. Wilson, Joseph Ray, Kendal S. Cropper.
Sussex Circuit—To be supplied.
Centreville Circuit—Joseph Barlow.
Glassboro' Circuit—Hiram B. Harrold.
Egg Harbor Circuit—Thomas Cheeseman, Alexander Lane.
Shrewsbury Circuit—Joseph Cramer, James Chester, Taber Chadwick.
Salem Circuit—Bartine Twiford.
Burlington Circuit—Anthony McReynolds, one to be supplied.
Northmoreland Circuit—John Hagans.
Manayunk and Chester Mission—Thomas Davis.
Lancaster Mission—James Brindle.
Dover Mission—To be supplied.
New Brunswick Mission—Samuel B. Scattergood.
Pemberton Mission—Samuel Budd.
John S. Christine, James Furgeson, Zebedee Harbert, to be stationed.

Conference passed the following resolutions:

Resolved, That if any member or members of this Conference shall print or publish any book, pamphlet, or paper, in the name of, and professedly for the Pennsylvania Annual Conference, without being authorized by this body, he or they shall be amenable to this Conference, and shall be dealt with as this Conference shall think proper.

Resolved, That this Conference recommend our Church Periodical, the Methodist Protestant, to the patronage of our members, and request them to extend its circulation as much as possible.

Resolved, That an extract from the minutes be published in the Methodist Protestant.

Bros. Wilson, Harrold and Welsh, were appointed the Committee to prepare an extract from the minutes for publication.

Resolved, That we adjourn to meet on the second Tuesday in March, in the year of our Lord 1834, in the meeting-house in Fifth-street, Philadelphia.

Bro. Dunn, then addressed the Conference, and closed with singing and prayer.

JOHN G. WILSON.

Under the superintending providence of the Great Head of the Church, we have been brought to the close of our Third Annual Conference.—Notwithstanding our various difficulties, external and internal, our watch-word has been "onward," and the Lord has prospered our way.—We feel the firmest reliance upon the "mighty arm" of Jehovah, while in the integrity of our hearts we eye his glory, and the success of the Gospel. May his protecting and fostering care be more generally experienced this year, and a gracious outpouring of his Spirit be felt in all the churches! O Brethren be diligent in the exercise of every grace, and remember that the Great Master expects all his servants to be faithful. The zealous co-operation of ministers and members will advance the glory of God, and the furtherance of the gospel. Let all the means of grace, recognized by our church as scriptural, and enjoined by the word of God, be punctually and constantly attended to, and ye "shall grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." "Finally, brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you"—Amen.

JOHN G. WILSON.

Extracts from the Methodist Correspondent.

J. B. LUCAS, writes from Bridgeport, Pa., April 22d; "We still have refreshing times throughout our circuit. Not long since we held a protracted meeting in Morgantown, Va. which was visited with the outpouring of the Holy Spirit. A small society was organized at this place, near three years since, at the first formation of this circuit; since when these few have been contending against both wind and tide, without making any proficiency in building up a church. It will therefore be gratifying to those who are acquainted with the condition of these persevering few, to know, that, God is strengthening their stakes, and extending their borders. Our meeting commenced on Saturday, with a small congregation,—at night it had increased, and after preaching, some found peace at the altar of mercy; we continued our meetings until Tuesday evening, and they increased in interest until the close; mourners approached the altar, and a goodly number found reconciliation with God. At this meeting there were 38 who cast in their lots with us, several of whom were from the Methodist Episcopal church, one having been a member for near forty years; since, 12

more have followed their example, which makes 50 in all that have united with us in Morgantown."

E. M'DANIEL, of the Wabash mission, writes from Manhattan, Ia., April 12. He informs us that "the cause of religious liberty is slowly" on the advance, through the sphere of his operations. He had attended profitable meetings in Illinois, and says there is a prospect of additional ministerial aid.

E. S. WOODWARD, writes from Steubenville, Ohio, "our increase this year exceeds already, the whole number of our increase last year; and although when compared with the accession upon some of our circuits, it seems small, yet, circumstanced as we are, surrounded by five other churches, whose members principally live in the town, which comparatively speaking is but small, we think an addition of 36 creditable members, in 6 months, quite encouraging. Our class and prayer meetings are generally lively and well attended; our public congregations are good and our preaching seems not to be altogether in vain. Upon the whole, I rejoice to believe, that the Lord is with us. It gives me pleasure to say, of this people, that they "dwell together in love," and have done so ever since I came among them.

"R. CURRAN writes from Shelbyville, Ia. April 24th: 'Two weeks ago last Saturday and Sabbath, a meeting was held at brother Carson's, seven miles from this place, appointed by our missionary brother, M'Daniel, who failed to attend. The Lord did not forget us however. We were enabled, through the course of the meeting, to realize in an eminent degree, the presence of the Most High.' Though we received no members at this meeting, it prepared the way; chiefly, by softening down the prejudices of some of our old friends. Previous to that time, we could not think it prudent to calculate on forming a society at this place, (Shelbyville,) though we had been encouraged by many. But now there remained no doubt. We therefore, on last Sabbath, after endeavoring to preach myself, and hearing an able lecture delivered by H. Keeler, on church government, opened the door for the reception of members; when to the joy of my soul, and to the manifest delight of a large and respectable congregation, six of those whom I most desired stepped forward. who, with one added since, and myself, make us eight in all. And if we are permitted to judge, from the friendly disposition manifested by many toward us, in the old church, and out of it, we have reason to believe, that our number will not long remain so small. I must conclude; but would ask your sincere prayers for us, that we may be able to stand firm in the cause of our Redeemer, and set an example worthy the name of reformers, and the name of christians.

"GEORGE BROWN writes from Wheeling, Virginia, April 16: "Our own people, and the public in general, are much more anxious than formerly, to have explanatory lectures, concerning the ground of the controversy which has led to our separate and independent existence, as a Christian community. How is this to be accounted for? In nearly all places where I have been, during my tour in Ohio, lectures have been called for, and I have given them. I owe it to God and to my fellow creatures, to impart all the useful information I can, during my stay upon earth. The truth is free; the people are free; speech is free, so is the press; I am free; therefore, whenever my brethren and

the public see proper to call on me for information, touching matters in controversy between us and the Methodist Episcopal Church, (God willing,) I shall obey their call, and with fidelity and calmness lay the whole matter before them. Every man will be allowed to plead hard for his right of existence; so, I trust, will every church. And if the Methodist Protestant Church cannot show a candid public, that there are very good and sufficient reasons for her existence, let her be abolished from the earth, and from under the heavens. I find in all places, where lectures have been delivered in a proper manner, that the curse under which misrepresentation had long since placed our cause, is taken off, and, as a matter of course, our motives and our efforts are properly appreciated; the number of our friends greatly increased; and a more effectual door of usefulness is opened to our rising ministry.

"So far as my information extends, this is likely to be a prosperous year, with a few exceptions, throughout the whole field of our work. In half the year, in the upper division of the conference district, more than 2000 members have been added. Our brethren down stream have some prosperity too, but how many have been added to the church, in the western end, since the commencement of this conference year, my information will not enable me to say. Intelligence from the other conferences is also very cheering. Our cause is getting all abroad among the people; it is better understood every day. *Men not pledged to despotic institutions, favor our principles; sister churches take us by the hand, and bid us God speed; the Lord from above, showers down his blessings upon our labors; and the temples where our people worship, are daily resounding with anthems of praise to God in the highest.* As to myself, my labors are great, and I cannot lessen them; nay, they rather increase upon my hands. But God is my support, and the rock of my salvation: in Him will I trust, and not be afraid. Neither will I count my life dear unto me, so that I may preach among the gentiles the unsearchable riches of Christ. The Lord revive our souls every hour, and make us all fruitful in every good word and work!"

ANTI-TEMPERANCE MOVEMENT DEFEATED.

It will be seen be a reference to our legislative head, that the bill to amend the charter of this city, so as to authorize the common council to grant licences to grocers to sell spirituous liquors, to be drank on their premises, has been lost in the House of Assembly. Being a two-thirds bill, it required eighty-six votes to pass it; and it received but twenty-two! We most sincerely congratulate our readers, that this attempt to arrest the progress of the temperance cause in our city, has been so signally defeated.—*Western Recorder.*

All our enemies, in hell or earth, cannot make us miserable without ourselves; nor keep a sinner from true conversion and salvation, if he do it not himself; no, nor compel him to one sinful thought, or word, or deed, or omission, but tempting and enticing him to be willing: all that are graceless are wilfully graceless. None go to hell but those that choose the way to hell, and would not be persuaded out of it; none miss of heaven, but those that did set so lightly by it, and refused the holy way that leadeth to it.

BAXTER.

ECCLESIASTICAL.

For the Methodist Protestant.

FURTHER OBSERVATIONS OF A SPECTATOR.

Mr. Editor,—Some observations of mine lately published in the "Protestant," have fallen under the critical eye of the editor of the "Christian Sentinel," alias the Rev. E. Drake. I am extremely sorry that this "anti-tyro in Divinity and Ecclesiastical History" should be so completely out of arguments as to be under the necessity of resorting to bombast and satire to carry his point. I would simply remark, that the bow was drawn by too feeble a hand. His imaginary satire has fallen to the ground ere it reached the object at which it was aimed. Instead of answering my question relative to what the General Conference did towards the alleviation of the wrongs of their deluded people, he goes on to inform us of the large concourse of people that "attended" the conference, as if this proved any thing. Why did not the Editor of the "Sentinel" inform us in his first editorial article, on the subject of this vast "concourse of people that were in attendance?" Simply because he thought the mentioning of the "Itinerants and Local Preachers," together and alone would be more apt to impose upon an ignorant and credulous people. What does the assemblage of this "large concourse of people" prove? Does it prove that Episcopal domination is right? If it does, we have equally as good proof, and far preferable, that the worship of Mahomet was right; for I expect all the public houses in Mecca would not hold all the people that assembled there to worship that impostor; though there might have been as much hospitality displayed as there was at Petersburg. Let me ask the Rev. Editor who, out of that large "concourse of people," took their seats in the Conference for the transaction of business, "which held its session in the Sunday School-room attached to the Masons' Hall in Petersburg, Virginia?" Did the itinerant and local Preachers, and an equal number of lay delegates? Or was it simply (as we might infer from the extract which we saw) the itinerant and local preachers? Or was it those that had itinerancy and saddle-bags written upon their phylacterics, and could pronounce this Shibolet: "I am one of the divinely authorized conscience keepers of the Methodist people, and am willing to assist in the mighty work of proving that man is incapable of self-government." The last mentioned, and these alone, are the persons that transacted the business of the conference: and this is not all they did it without the consent or authority of one of that "vast concourse of people that attended." I believe I shall forego the pleasure of becoming "an apprentice in your office for the purpose of learning the difference between Editor and Publisher," although you promise by your superior skill, to teach me in "five years," which is a period of two years shorter than apprentices generally serve. But I will willingly become an "apprentice in your office" even seven years if you will obligate yourself to teach me by what authority it is that Episcopal Methodist ministers rule and domineer over the people of this free country, without their voice or consent: and should any convulsion happen in the ecclesiastical world, (a thing which I have frequently heard of,) before the expiration of the "apprenticeship," so as to render it impracticable for you to comply with your obligation, I will charge you naught for the time I serve. As to the quibbling remarks relative to the late cruc-

tations of Etna, and the possibility of my being "an ecclesiastical volcano," I would just remark, that two characteristics of a volcano are light and heat; and should I turn to a walking volcano, the Methodist Episcopal system may tremble, it being a system which "resorts to flight and deep concealment," as light approaches it. It being a system similar to the night bird, whose eyes can neither bear light nor heat.

Being a "novitiate in divinity and ecclesiastical history," I shall notice no other production of the Rev. Editor, unless there is at least a semblance of argument, as I have no disposition to enter the list of * * * * * with one who has become an adept in that science.

S. I. H.

For the Methodist Protestant.

NEW YORK.

Parishville, April 15, 1833.

Dear Brother,—Reform is making a strange stir in this section since brother Kelly commenced his labours on the Pierpoint Circuit, the Episcopal preachers (with Mr. Chase, the presiding Elder at their head,) seem determined to crush us, if they can, but we are undismayed. Bro. K. forwarded to you the Canton Telegraph of March 20 and April 4, containing the trials and expulsions of the brethren who had withdrawn from the M. E. Church, and were united with the M. P. Church. The letter addressed to Messrs. Chase and Hall, by brother K. cuts them to the quick. It is said they are preparing an answer. Mr. Chase preached last Sunday from Acts 20, 29, 30—and bro. K. purposes preaching from the same text, in the same pulpit. I was present at the trials mentioned above, and heard the preachers declare that they were at war with the Methodist P. Church—but printing the trials, was what they did not expect—and bro. K. stands his ground, though single handed.

O pray that truth may prevail, and cause priestly domination to retire! To relate the various arts and tricks of our opponents, the Episcopal Preachers, would be tedious and disgusting, and could be gratifying to none but the infidel.

Since our annual conference bro. K. has organized a small class in Potsdam Village, and there is a prospect of obtaining a firm footing in Canton Village, and other places in the vicinity of it. These are the strong holds of Episcopal Methodism in this section of country—and therefore the men in power tremble for their favorite Diana.

The presiding elder, Mr. Chase, now feels that the trials have not accomplished the end proposed. Bro. Wilkinson is likely to be more useful than he has been for years. Neither bro. W. nor the other brethren have suffered in character, in the estimation of the christian churches by whom we are surrounded—but Episcopal Methodism has suffered greatly. This they know and feel. It is now probable that we shall have a weekly controversy in the Canton Telegraph, and pulpit orations on church government, for some time. As to the result we have no fear—truth is mighty and will prevail. The public mind is fully awake, and many are waiting for information.

My reason for withdrawing from the M. E. Church was, I thought the preachers had too much power—several of us withdrew together nearly six months ago. The presiding Elder strove to persuade us that the Episcopal church government was republican, and abused the

Reformers as a quarrelsome, backslidden, ambitious, disappointed set of men.

A Mr. Shipman, an Episcopal Preacher, was at Pierpoint a few weeks since, collecting money for Cazanovia Academy, and told one of our members that bro. S—, had retired into obscurity, a poor broken hearted and disappointed man. The Methodist Protestant, the very week following, informed us that he was at New York, displaying all the activity of youth in the cause of ministerial education. Such are the methods of Methodist E. preachers to injure worthy men, and support their cause.—Truth is fallen in the streets—and he that departs from episcopacy maketh himself a prey to ministerial art and slander. Will not the Lord visit for these things? Yours, &c.

LUKE BROWN.

For the Methodist Protestant.

Mr. Editor,—In the second volume of the Methodist Protestant, page 137, the following resolution of the Maryland Annual Conference is recorded: "On motion, it was resolved, that it is the opinion of this conference, that the itinerant ministers and preachers, are not members of the quarterly conference." A few weeks after the publication of the above noticed opinion, we took the liberty to present, through the same medium, our dissent from that opinion, and offered a variety of reasons to prove that it was not correct. See vol. 2, page 154. We have the pleasure now to inform you, and those of your readers who feel an interest in the decision, that the late Maryland Annual Conference passed the following resolution, rescinding the former opinion.

"Whereas, the Constitution of the Methodist Protestant Church recognises all the ministers and preachers belonging to the circuits and stations in which they reside, to be members of the Quarterly Conference: Therefore, Resolved, that the resolution passed at the last Maryland Annual Conference, expressing an opinion that the itinerant ministers and preachers of the different circuits and stations, are not members of the quarterly conferences, be, and it is hereby rescinded."

We perceive that one of your correspondents, at page 107 of the present volume, in his enumeration of "proposed amendments to the Constitution," has proposed an alteration of the sixth article, that will effectually remove all apparent difficulty, and fully settle this question.

Yours, &c. AMICUS.

For the Methodist Protestant.

ON EXECUTIVE POWER.

Mr. Editor,—One article of our Constitution declares that there shall be no higher order in our church than that of Elder. To this I have no objection. I think for one, that a multiplication of orders is fraught with evil—but while I admit this, I will with your permission, suggest as the deep and deliberate conviction of my judgment, that we want more executive power in our church.

The framers of our Constitution were anxious (indeed, it will appear from that instrument, that it was a point with them of high importance,) that our people should be truly free as the gospel would have them.

Well, we are a free church; we are a free people so far as our rights and privileges are concerned—free to do every thing that is right.—This is as it ought to be—but I again repeat, that in the settlement of our freedom which has

been successfully achieved, we have not provided a sufficiency of executive power and influence.

Our system is certainly most comely, and one that was much to be desired—but we say, we want more central force. Now, I consider is the proper time to bring this want of force before the church. The General Conference is rapidly approaching. Some of our ablest writers have avowed the sentiment by implication, that we are in danger of anarchy, and we believe the implication most religiously. Well what is to be done?

We answer let the General Conference be instructed to furnish more and well defined power to the executive departments of our church.

A private Member of the M. P. Church.

For the Methodist Protestant.

OUR LOVE FEASTS.

Why have these so generally to be sustained, both in the Methodist Episcopal and Methodist Protestant Churches, by a constant few—we mean, in bearing a testimony that God hath power on earth to pardon and justify the soul which believes in Jesus? Why is it that a few are generally looked up to by the many to bear this testimony, as though the rest were to be excused, because the few cannot bear that the design of the meeting should be frustrated, and therefore feel impelled to open their lips and pour forth their accustomed gratitude.

Is it not because there is a want of deep personal piety and engagedness with God, a want of feeling the claims and responsibilities which devolve on them as professors of the religion of our Divine Redeemer? Some may tell us that they would speak of the loving kindness of the Lord, but they are afraid that they cannot speak to edification. To such we would say, Brother or Sister in Christ, make the trial. Open your mouth wide and God will fill it. The very attempt will be blessed if made in sincerity, and your tongue will be loosed to tell of the goodness of God, to the edification of the church.

HANNAH K.

For the Methodist Protestant.

EPISCOPAL METHODIST MEMBERS AWAKE!

We are truly surprized at the apparent want of independence amongst the brethren of the Methodist Episcopal Church. We mean the members—we mean those who have not sold themselves to the travelling preachers of that church, to be directed, overruled and controlled by them according to their views and wishes—from the latter, we have nothing to hope, but from the private members of that church, we mean the great body of the church, we certainly expected better things. We did expect—yea, we do expect that there will in many places (in addition to those who have already asserted their independence,) be hundreds who will no longer be held in captivity to priestly domination.

We learn there are numerous houses recently erected, and others are now building, which are already deeded, not to those who paid for them, but to the travelling preachers of that church—for we consider that to deed to the General Conference is to all intents and purposes to vest the property in the travelling preachers, as none but travelling preachers compose that Conference.

We would call the attention of the members of that church to the fact, that in proportion as they contribute their money to uphold the

preachers in the power they claim and exercise, so in proportion, they, the members, become slaves. Is this not a solemn fact?

JUDE.

or the Methodist Protestant.

Mr. Editor,—Why does not the Methodist Protestant Church greatly surpass her present rapid ratio of increase, and why is there not a still greater increase of enterprising preachers found in the ranks of her ministry? Why is it that the Methodist Protestant people are not more generally and personally interested in the promotion of the interests of her holy, her free, and her scriptural institutions? Will some of your numerous correspondents speak out plainly on those subjects? The time certainly has come when we are able to bear a faithful exposition of the causes which obstruct our rise to still greater distinction and usefulness in the United States.

Is there not too much love of ease—too much love of money—too much love of popularity—too much perfect indifference amongst hundreds in reference to the spiritual and temporal interests of the church? Is it not too much the case that, generally speaking, each thinks it more particularly the duty of some other brother, some other sister to go forward in the work of the Lord?

Is there not some deep disease amongst some of our people? What brother will dare to find and use an instrument of sufficient length and edge to lay open and expose the diseased parts? Such an one, whether minister or member, whether old or young, male or female, would render an important service to the church by tendering in much affection, his or her services for the accomplishing of this desirable object. To know their sickness would prove half the cure.

FLETCHER.

For the Methodist Protestant.

Query.—Has Christ established a form of church government in the New Testament for his church? The Jews had a form of government by divine authority. Have not Christians also?

ALIGERIS.

PRACTICAL.

From the Imperial Magazine.

Conducted by Rev. Samuel Drew.

THOUGHTS ON PERSPICUITY OF STYLE IN COMPOSITIONS.

Mr. Editor, Sir,—Perhaps you will accept of the following paper for your "Imperial Magazine," on a subject interesting to your readers in general, and especially to your authors. It may contribute to the variety of your "record," if of no other value, and further illustrate some "Observations on Style in Writing," in your December number.

Yours, &c. H. W. R.

By attentively reading the best authors we are almost immediately struck with the difference of style which appears in their respective productions. There is, perhaps, scarcely less variety in the style of their writings, than in their mental character; for, it is agreed by rhetoricians, that an author's manner of expression is a counterpart to his manner of thinking.—But, notwithstanding the vast variety of style which is discoverable even in our classic au-

thors, when we mark every distinctive feature; there are several general characteristics under which they may be classed. Such are the terse and the diffuse; the feeble and the nervous; the chaste and the florid; the simple and the affected. In any one of these costumes an author may obtain considerable celebrity, if there be no essential quality wanting in its manufacture.

Dr. Campbell, in his Philosophy of Rhetoric, mentions perspicuity, vivacity, elegance, animation, and music, as the five simple and original qualities of style. Of which qualities, the first and most indispensable is unquestionably *perspicuity*. In the place of it, nothing can be successfully substituted. To the certain conveyance of our sentiments to the minds of others, it is absolutely requisite; for unless we are understood, we are only as "sounding brass or a tinkling cymbal." Every writer, therefore, who desires clearly to be comprehended, must study to express his ideas with perspicuity: that is, (according to the etymology of the word,) his meaning must not be hid or obscurely seen, but must be rendered apparent through the medium of the language employed for that purpose.

Although the importance of this quality in all kinds of composition be too obvious to need any lengthened illustration, we would venture to make two or three brief observations upon the attention it demands, in relation to the varied ends proposed by different writers.

If the object of a writer or speaker be simply to *inform*, it is manifest that unless he attempt it in an intelligible manner, he is not likely to succeed. The intelligence he has to communicate may be interesting and valuable in itself, perhaps necessary to be known, but because the channel of communication is materially deficient, the reader or hearer is deprived of the benefit he might have otherwise enjoyed. He will either entirely misunderstand, partially apprehend, or doubtfully conceive the import of his words: so that clouds and darkness will be round about the oracle from whom was expected knowledge, without which it is not good that the soul should be.

If the design contemplated be to *convince the understanding*, it will be equally necessary, to present the reasons and arguments addressed to it in such a way as shall make them most conspicuous. It is frequently found very difficult to convince some minds by the most cogent arguments, but if these arguments are deprived of their cogency, by being stated in a manner scarcely intelligible, it ceases to be a matter of surprise that no conviction is produced.

In like manner, if the object be to *persuade*, the mind must quickly perceive the justness, and assent to the propriety of that which is advanced, before the *will* will be moved to act in accordance to the design of the speaker, or contrary to its usual habit. Popular declamation, it is admitted, has sometimes appeared to have a universal influence over an illiterate multitude, a vast majority of whom must be acknowledged to have had but an indistinct acquaintance with the inflammatory subject. But in such a case, the effect may have arisen from a general excitement, or from the sympathy prevailing amongst the congregated plebeians. Generally, whatever may be the design of a writer or speaker, he will only attain it so far as he is clearly understood. The composition which is defective in perspicuity, resembles an ancient inscription, which is scarcely legible, and which requires great labour and much conjecture to arrive even at its probable meaning; so that whilst

the greater part of the proportion of mankind refuse to bestow any portion of their time to gratify their curiosity, many are disappointed after very considerable patient application.

There are different degrees of this essential quality to be found in authors. Some are very luminous, others are less so, whilst some discourage every effort made to discover the sense concealed. "Oratio," says Quintilian, "debet negligenter quoque audientibus esse aperta, ut in animum audientis, sicut sol in oculos, etiam si in eum non intendatur, incurrat. Quare non intelligere possit, sed ne omnino possit non intelligere curandum."

Pleasure also is felt in reading a good writer, just in proportion to the facility with which he is understood. When every sentence requires many pauses and repeated consideration, an ordinary reader will tire, and gladly resign the book pretending to give instruction and entertainment, to the shelf whence it came. Readers in general are only gratified when they can, without much labour, enrich their minds from the tributary streams of knowledge.

Perspicuity, however, is, as Dr. Whately remarks, "a relative quality," and hence it cannot properly be attributed to any piece of composition, without a reference to the class of persons for whom it was designed. That which is quite perspicuous to one mind may be very obscure to another. Attention must therefore be paid to the intellectual character of those addressed. It should be ascertained whether they have a quick discernment,—whether they are accustomed to patient thought,—whether they will apply their minds for the length of time judged necessary; and even whether they may be supposed to know *verbally* their own language to any extent. Supposing a discourse is to be delivered to a mixed assembly,—it would be necessary, if the speaker would gain his end, to adopt such a kind and degree of perspicuity as would make it suitable to the comprehension of the majority. For that purpose, several things should be observed. The arguments and language ought to be of a popular cast. Too great conciseness is unfriendly to the immediate perception of a promiscuous audience, as well as the generality of readers. Repetition, of a certain kind, and to a certain extent, is available sometimes, to exhibit the truth in the clearest light, and to give it all the advantage of increased illustration. Care must be taken, however, that the repetition be not of the *same words and phrases*, which would only weaken what has been already said, and weary and disgust, instead of strengthening the composition, and illuminating and delighting the audience.

An author cannot justly proceed on the supposition, that what is sufficiently evident to himself will be so to those attending to him, and accordingly deliver his sentiments in a short sententious manner, so as to give to his sentences the form of *enigmas*, and call in requisition the greatest ingenuity. It is, moreover, a most absurd notion which supposes, if there be a *clearness of apprehension*, there will, of course, be *perspicuousness of expression*. We do not deny that he who *thinks clearly* is *most likely* to write and to speak perspicuously, but the one does not necessarily follow from the other. We may have a very distinct and comprehensive view of every part of an intricate piece of argumentation, and yet not succeed in giving a lucid and satisfactory statement of the whole to other minds. And so it is with respect to any lecture on science. Too much, perhaps, is commonly

taken for granted, in the case of the disciple.—For instance, it is assumed that he is familiar with all the technicalities of the subject lectured upon, and therefore the lecturer uses the terms in which he himself thought, and with which he has a perfect acquaintance. Hence the obscurity arises not from any deficiency in the style of the author, but from presuming too much on the knowledge of the audience. On the other hand, a writer may think confusedly, and acquire but indistinct views of his subject, and in such a case his thoughts are almost sure to assume an indistinctness on paper, which may exhaust the patience and baffle the skill of the student.

In general, the following rule will be found to embrace all that a regard to perspicuity requires. "Popria verba, rectus ordo, non in longum dilata conclusio; nihil neque desit, neque superfluat." To the first two clauses of this rule, we propose to confine the few remaining observations.

First,—The choice of words, (or *propria verba*), demands particular attention. They should be such as belong to the language in which we write, and we should avoid the use of such as more properly belong to another tongue, which is indeed called *purity*.

And it will be found, that those words which, in our language, come from the Saxon, are best understood by "the many." But besides, there must be a respect paid to the selection of those words, which, by the *usus loquendi*, have a definite meaning attached to them. The use made of words by the best writers is the standard to which we may safely submit.* Not that a single authority is sufficient to justify the application of a particular word; that must be determined by the number and weight of names.—There should be an endeavor also to select those words which convey *precisely* our meaning—neither more nor less—this is called *precision*, which is requisite to perspicuity, the neglect of which occasions ambiguity. Synonymes should be carefully examined, and suspiciously used, since most of the words passing under that name are not strictly speaking *interchangeable*.

Then, from an attention to the choice of words, we proceed to sentences (to a "rectus ordo," which should be constructed according to the idiom of the language employed—admitting no foreign nor barbarous phraseology.—Their length, too, as well as their conciseness, should be taken into consideration, although it is quite as possible to frame a long sentence with as much perspicuity as a short one. They should not be involved, but gradually develop the sentiment the author may wish to express. Let every clause gracefully lead on the mind to the close, and allow it not to be suspended too long before the complete sense be disclosed.—Finally, an evident connexion between each sentence should always be studied, to prevent a piece of composition from bearing the least resemblance to a piece of patch-work.

These somewhat desultory observations are thus submitted to the candour of those who are in the habit of addressing the public, or who occupy their leisure in a literary correspondence. Windsor, Jan. 17th, 1832.

* Vide Cambell's Philosophy of Rhetoric, Book II. chap. I.

The great dependence through life, with most men, is on to-morrow, and to-morrow is still before, while it will never be overtaken.



BALTIMORE:

FRIDAY, MAY 17, 1833.

SABBATH SCHOOLS.

We are apprehensive that these nurseries of the church are not as generally established as they ought to be even in our own church. Are there Sabbath Schools in each station and circuit throughout our entire church bounds? If there be any station or circuit which has not Sabbath Schools, we entreat such most affectionately, to commence this good work immediately.—It is a praise-worthy work; one which has been acknowledged by heaven and sustained by the best men and women in the world.

Methodist Protestant brethren and sisters in Christ, we most seriously invite your kind, hearty and immediate co-operation in this good work, where schools are not yet founded.—You cannot imagine the benefits which will result to the world and to the church, by means of these valuable auxiliaries. You may, by the institution of these schools, be instrumental in saving many not only from dissipation and folly, but also, become instruments in their final salvation.

We should be glad to receive an account from each Sabbath School attached to our church; and also to be informed of every one which may be established, together with narratives of interest in each. Accounts of the profession of piety in our schools would extend to, and make a happy impression on those schools where lassitude now exists.

We feel ourselves much indebted to our correspondent "Whitsunday," for his "Thoughts on the number of the Beast:" first, because he confines himself to scripture terms: secondly, he uses no language or terms which can be considered by any establishment as pointing by name to them: and lastly, we certainly think his the most simple and condensed view we have seen. We shall be pleased to hear further from our Georgia brother, "Whitsunday."

A few are long and considerably in arrears for books sent to their orders; such are informed that it is indispensably necessary that their accounts should be immediately settled, otherwise the Book Agent will be under the necessity of reporting their delinquency in a way which will neither be pleasing to them nor to himself. *This course has become imperious.*

The Agent's supply of excellent books is large, and well adapted to the taste of the religious part of the community. Indeed, there is

not an American copy of any good work extant which the Agent cannot furnish at the regular book-store price to order.

He will gladly receive and execute orders from those who are prompt in their remittances. Such need apprehend no difficulty in having their orders forwarded.

Subscribers who have not paid, are informed that according to the terms, they will be charged three dollars for the present year, if two dollars and fifty cents be not remitted before the first of next July.

We refer our brethren and friends to the still further efforts of the Book Agent to promote an increased circulation of the books. It is hoped that those efforts and tenders will be duly appreciated, and that our preachers and friends will, by every laudable means, facilitate their sale. The Stewards will please report any works they may need for filling orders, and they shall be sent with all possible expedition.

The increase in the Ohio district since their last conference is very encouraging. We hope those worthy pioneers in the cause of Christian liberty will be well sustained in that district. Our members and our congregations should not permit these men of God to want the necessary support for themselves or their families.

Let us never forget that those who preach the gospel constantly, and whose whole time is devoted to the interests of the church, have a scriptural claim for support on those they serve. It will prove a burning shame to any congregation, circuit or station, should they refuse to sustain such worthy brethren.

The Rev. L. R. Reese, Superintendent of the Alexandria station of our church, forwards the following gratifying result of the recent sale of the articles prepared by the ladies of his congregation.

Alexandria, May 10, 1830.

Dear brother,—Our sale of fancy and useful articles, under the direction of the members of the Wesleyan Female Society of the Methodist Protestant Church of Alexandria, produced a clear profit of five hundred dollars, which amount was presented by its members last evening to the church, to be appropriated exclusively toward sinking the debt on the meeting house. This we consider doing well for a small town of 8000 inhabitants. We are greatly indebted for the personal attention of many who are members of other churches.

Yours sincerely, L. R. REESE.

The first Quarterly Meeting (for the present year) of the Methodist Protestant Church in Anne Arundel circuit, will be held at Brookeville, Montgomery county, Maryland; commencing on Saturday, the 25th instant, at which time their new meeting house at that place will be dedicated to the worship of Almighty God. On Sabbath it is expected there will be several ministers ordained; and on Monday the Lord's supper will be administered. Our ministerial brethren and others are respectfully invited to attend.

ON PROPHECY.

For the Methodist Protestant.

THOUGHTS ON THE NUMBER OF THE BEAST.

"Let him that hath understanding count the number of the beast." Rev. 13, 6, last v.

A variety of opinions relative to the number of the beast have, and do exist; I shall take the liberty then to give my own. In taking a minute view of the last verse of the 13th chapter of Revelations, I am inclined to believe that something more than the mere knowledge of that number is intended; for it is one thing to know, and another to count that number. I shall then, after accounting for that number, proceed to count from it.

I am inclined to think that the whole duration of time is to be counted by the number SEVEN. And that the number of the beast is accounted for as being included in the six seals, six trumpets, and six phials.

That although the seventh of each of these commenced within the first period of the beast, that they will extend much further, even to Gog and Magog, if not to the end of time. Having then in this way accounted for the number, I now proceed to count from it.

In doing this, I multiply 666 by 7, which produces 4662; to that sum I add 1260, which gives the sum of 5922 prophetic years: these being reduced to solar, give 5837 years and a very small fraction, equal only to 8 hours and 7 minutes; by which it is seen that the prophetic has run in advance of the solar 85 years, and gives for the year of the world, when the first period of the beast ends, the aforesaid 5837 years.

In the next place, the age of the world to the present year of our Lord is 5807, according to Holbrook's Chronology; then if we subtract that number from 5837, there remains 30 years yet to come to complete the periods aforesaid. It follows, then, that if the data be correct, that the beast will fall in the year of our Lord 1863, (say in March of that year.) It is remarkable, that if we add the present year of our Lord to the year of the world, when it is said HE was born, it gives precisely the number 5837.

This circumstance, while it is remarkable on the one hand, it leads to the discovery of an error on the other; to wit, that the first and second periods of the beast end with the present year. But

Facts, my friends, are stubborn things,
That neither bend to priests nor kings.

Possibly, the facts are these:—1. The beast is now in existence; but with power greatly curtailed. 2. He will soon be in great power. 3. He will fall at the close of A. D. 1863. 4. He will be imprisoned for a thousand years; during the millennium. 5. He is to be loosed a little season; (say 163 years.) 6. He goes into perdition; and then, 7. The end of the world;—all things new.

Then the error, I presume, is to be found in the date when it is said our Saviour was born; and if so, and we deduct 30 years from 4004, it gives the year of the world when HE was born, to wit, 3974, which, when compared with the said Holbrook's account, is precisely the same.

It may excite a smile from the critical reader, to see the month given with the year, when this grand event is to take place; and least it should be judged that I have been too nice, I will give some of my reasons for being so. I am inclined to believe that the first morning sun was to be

seen vertical with the equator, and his declination north of the tropic of Cancer; and if the garden of Eden is, as geographers suppose, under the Persian Gulph, and in latitude 27° north, its situation was admirably calculated for the exhibition of the glories of the first spring and summer; the two first seasons of the new world. Again, should it be objected that the periods allowed to the beast are beyond the calculators of modern or ancient times, the reader is referred to the 3d chapter of Genesis, 15th verse, as affording data upon which the writer relies, as a sufficient apology.

In conclusion, should the foregoing thoughts, after being tested, be judged worthy of entertainment, they may (God willing) be followed by a more minute detail of the views of

WHITSUNDAY.

Georgia, March 20, 1833.

D. H. M.		
5922	by 360	24 & 60 gives the dividend.
365d.	5h.	49m. the divisor.
525949	3069964800	457
	2629745	(5837—
		525949
	4402198	
	4207592	
	1946060	
	1577847	
5837		
1000	3682130	
163	3681643	
7000 End.	487	
4004		1833
1833		30
5837		1863
5807		
30		

REV. EDWARD IRVING.

The name of this distinguished (and now highly eccentric) preacher has long been associated with all that was daring in theological adventure.

He has been a star of more than ordinary magnitude in the theological world: his imagination for years possessed "an eye that never winked, and a wing that never tired."

The lofty conceptions of his intellect, and the novel and wonderful representations which he has furnished in his own unique style, cannot be forgotten by those who have been his contemporaries.

At one time he seems to have held all Protestant England in amazement by the prodigious development of his powerful mind; and at another, he seems to have confounded and put to silence the claims and pretensions of those who had occupied the public confidence, and whose maxims and doings had been revered for series of years.

Nor have his recent eccentricities of mind and character lessened the curiosity of the public in reference either to his public ministrations, his private circumstances or his future fate.

Destined, it would seem, to occupy public attention and respect, his wanderings from the ordinary standards of the present day and times, are objects both of notoriety and interest.

That his noble faculties have suffered from excessive exercise, but few amongst the orthodox of all denominations will question for a moment. Yet we would fain hope that these will be restored to their full vigor. A short retirement from the scene of polemical strife and rivalry, amongst suitable private friends, may achieve this desirable object.

We copy the following more as matter of curiosity than from any other view; believing there are hundreds of enlightened American Christians who feel interested in all that relates to the subject of the article.

Whether or not the Presbytery evinced a proper concern and just sympathy for this distinguished man, we are not able to report. We hope they were governed by motives worthy of their office.

From the Glasgow Courier, March 23.

Another Account of the Proceedings at Annan, as reported by the Rev. Mr. Irving himself.

We are indebted for the following document to a respectable correspondent, to whom we tender our best thanks. In a note accompanying it, it is stated, that as the letter was read publicly to the crowd assembled to hear the Rev. Gentleman preach at Annan on Thursday, the writer sees no harm whatever, but on the contrary good, in giving it a wider range of publicity. Mr. Irving, it appears, was about to sit down to breakfast, with his four apostles, and his brother-in-law, Mr. Dickson's family, when he of a sudden said that the Spirit moved him to write to his congregation in London. With this intent he retired up stairs, and in a very brief space produced an epistle, of which the following is a faithful copy:—

To the Church of Christ, under my pastoral care, and to the Saints of London, with the Elders and Deacons, Grace, Mercy, and peace from God the Father, and from the Lord Jesus Christ our Glory.

Dearly beloved in the Lord,

My joy and hope stand fast in your confidence towards God, and be not shaken by any thing that befall thee you, for the Lord is faithful who hath promised that all things shall work together for good to them which love God, and are the called according to his purpose. Be not defeated of the answer of your prayers by any doubts or misgivings, neither be ye wearied out by the patience and long suffering of the Lord with the wicked who speak evil of you, and greater evil of our God, as if he heard not, and answered to the prayers of his people for the appearing of his own glory. If you ask for your own exaltation, then may he choose your own way and suffer you to fall into pride, which is the snare of the devil; but if you ask for the good of the church and the salvation of poor sinners and the spreading of his own most excellent name, you may ask what you will, and it shall be done unto you. Only be ye ware how you put limits upon the Almighty, and set bounds to the love of him, who hath given us his own dear Son, and will surely with him freely give us all things. Therefore I entreat you to abide steadfast in your hope, and to pray always for the outpouring of the Ho-

ly Spirit in the abundance, the superabundance of the latter rain, which prepareth for the coming of the harvest man, the reaper of the Father's fruitful field, which also he soweth by the hand of his faithful preachers. Rejoice in Him greatly, for his love to you hath abounded in his dealings with me, the angel whom he has set over you, and his messenger unto to you, to set your feet into his path. Yesterday, I arrived here with my dear brother Robert Smith, before breakfast, having had a very pleasant and prosperous journey, and we met with our dear brother David Kerr; and immediately after us arrived David Dow and Mr. Niven, and another brother, by whose coming I was much encouraged. After we had prayed together, we met the Presbytery at noon in the Parish Church, which was filled with people; and straightway the Ministers began to accuse me of heresy, because I preached and published the glorious name and work of God as the Word made flesh. They put several questions to me concerning the manner of proceeding against me; to which I would not answer a word, telling them to do their work in their own way, for that I would not in any wise make myself a sharer in their guilt; nevertheless, I took this early opportunity of disabusing the people, and solemnly protesting before the living God that I was guiltless of the thought, word, or wish of making our blessed and Holy One a sinner. They then proposed to have a private conference with me in the Session house, apart from all the people, where God gave me grace to refuse to every one of them the right hand of fellowship, yea, and not to eat bread with them and drink wine with them; and to tell them that they had lifted up the standard of rebellion against the Lord Jesus Christ, and that I would hold no conference of friendship with them, but be at open and avowed enmity until they had ceased from persecuting his faithful members. So I sat in the midst of them in silence and sorrow, very much burdened and affected in soul, that I should be thus called upon to separate myself from them of whom many were members of the church before me, and some of them had laid their hands on me.

We then returned to the church and the great congregation, when, having received liberty to speak for himself, I was strengthened by your prayers to speak with great boldness for the name of Jesus, and to justify his truth, and to vindicate myself as a member of Christ; also to reprove and rebuke them all, both elders and people, of their sins, and to proclaim in their hearing the coming of the Blessed One, and the mercy and truth which are now going before Him to prepare his way and set us in his steps. Oh! it was a gracious and sweet opportunity which He gave me of certifying to his great name and his perfect work of mercy and judgment. They then proceeded, one after another, to pronounce me worthy of being deposed from the Holy Ministry; and having asked me if I had any objection to their doing so, I had another opportunity of pointing out to them the awful sin of which they were about to be guilty, and of protesting before God and all the people that I was innocent of all the things laid to my charge. Then they were proceeding to the fearful act, and as it is required that they shall first pray before the sentence of deposition is pronounced, they had asked the oldest member to pray, but the Lord had mercy in store for his servant, and would not suffer them to lay their hands upon me, whom the Holy Ghost had set as an angel in His church, and as they rose to prayer, the

Holy Ghost opened the mouth of David Dow, who sat at my right hand, and with awful power and solemnity, commanded us who would bear the vessel of the Lord to depart and touch not the unclean thing, and added unto them one word of bitter rebuke. "How can ye pray to God in any other name than in that which ye have rejected?" Wherefore we arose at the word of the Lord and came forth, and I sang in my heart, "Blessed be the Lord, who hath not given us as a prey to their teeth: our soul is escaped as a bird out of the snare of the fowler. The snare is broken and we are escaped—our help is in the name of the Lord who made the heavens and earth." Now give thanks my dearly beloved, for the Lord himself hath broken the bonds. For six hours did He try me in that furnace, and when he saw that I did bear it for his name's sake, and would not be diverted by their questions, nor enticed by their flatteries, from a faithful testimony to His name,—and that I would not shake hands, nor eat bread nor confess a friendship with those who were his enemies, He sent me that wonderful word, and set me free. I had already received, and was thereto instructed by the word of the Lord while yet in the midst of you, neither to seek judgment, at the hand Synod nor at the General Assembly, and had declared this in the hearing of them all so that I did not wait in silence, in order to express my thanksgiving unto the Lord for my redemption out of all my bonds. But, behold, He would not suffer his servant to be dishonoured of them, and He snatched me away by his own word, "Meditate on His goodness and give Him thanks." I then sent to the house of my sister, which joineth hard to the church, these two brethren, Robert Smith, and David Kerr; to publish to the people that I would preach to them to-morrow, that is this day, at 11 o'clock, in the open field, and now dearly beloved, when I saw the gross darkness of these poor ministers, and the errors with which they have filled the breasts and minds of the people in all these parts, I was much and powerfully convinced that it is my duty to tarry some days and preach the Gospel to the benighted people around, for I do not see that there is any of the brethren upon whose heart the Lord hath laid this as he has upon mine. When, moreover, by the mouth of dear David Dow the Lord gave deliverance from the Synod Assembly, (and there is no call again in this matter to visit this land,) I feel my conviction strengthened, and I do purpose by the grace of God to tarry in these parts certain days, and to publish in the towns of the coast the great name of the Lord. I do therefore commend you to the Lord, and encourage the elders to strengthen themselves in God, who will abundantly supply all your wants through faith which is in Christ Jesus; and now, well beloved, I commend you to the Lord and to the riches of His grace, which is able to build you up and to give you an inheritance among all those which are sanctified. Your faithful and loving Pastor, and Angel over Christ's flock in London.

(Signed) EDWARD IRVING.
Annan, 14th March, 1833.

Holiness is happiness. They are to each other as cause and effect, and one necessarily produces the other; at least, more than any thing else can do. But what passes in the world for virtue, is an arrant counterfeit. And I believe very few of those who pretend to it, either expect or desire to be any better for it inwardly.

WASHINGTON AND PUNCTUALITY.

When General Washington assigned to meet Congress at noon, he never failed to be passing the door of the hall, while the clock was striking twelve. Whether his guests were present or not, he always dined at four. Not unfrequently, new members of Congress, who were invited to dine with him, delayed until dinner was half over; and he would then remark, "Gentlemen we are punctual here. My cook never asks whether the company has arrived, but whether the hour has." When he visited Boston in 1789, he appointed 8 o'clock, A. M. as the hour when he should set out for Salem; and while Old South clock was striking eight, he was mounting his horse. The company of cavalry which volunteered to escort him, were parading in Tremont street after his departure, and it was not until the General reached Charles River bridge, that they overtook him. On the arrival of his corps, the General, with perfect good humour, said, "Major —, I thought you had been too long in my family, not to know when it is eight o'clock." Captain Pease, the father of the stage establishment in the United States, had a beautiful pair of horses, which he wanted to dispose of to the General, whom he knew to be an excellent judge of horses. The General appointed 5 o'clock in the morning to examine them. But the Captain did not arrive with the horses until a quarter past five, when he was told by the groom that the General was there at five, and then fulfilling other engagements. Pease, much mortified, was obliged to wait a week for another opportunity, merely for delaying the first quarter of an hour.—*Boston Christ. Reg.*

STATUE OF MEMNON.

The famous statue of Memnon is still seated on its throne, dignified and serene as the plain of Thebes. It is a colossus, fifty feet in height, and the base of the figure is covered with inscriptions of the Greek and Roman Travellers, vouching that they had listened to the wild sunrise melody. The learned and ingenious Mr. Wilkinson, who has resided at Thebes upwards of ten years, studying the monuments of Egypt, appears to me to have solved the mystery of this music. He informed me, that having ascended the statue, he discovered that some metallic substance had been inserted in its breast, which, when struck, emitted a very melodious sound. From the attitude of the statue, a priest might easily have ascended in the night and remained completely concealed behind the mighty arms, while he struck the breast; or, which is not improbable, there was some secret way to ascend now blockaded up, for this statue, with its companion, although now isolated, were once part of an enormous temple, the plan of which may yet be traced. Thanks to the Phoretic system, we now know that this musical statue is one of Amunoph the Second, who lived many centuries before the Trojan war. The truth is, the Greeks, who have exercised almost as fatal an influence over modern taste, had no conception of any thing more ancient than the Trojan war, except chaos. Chaos is a poetic legend, and the Trojan war, was the squabble of a few marauding clans.

MARRIED.

On the 2d. instant, by the Rev Eli Henkle, the Rev. CHARLES W. JACOBS, of the Maryland Conference, to Miss HESTER S. PARKER, of Harford county, Maryland.



ORIGINAL POETRY.

For the Methodist Protestant.

DISINTERESTED FRIENDSHIP.

Can there a flower of such exquisite beauty,
Bloom in these regions, so remote from heaven,
As pure unsullied, disinterested friendship?
Purest affection!

Can it be found in such a frigid climate?
In such a region as the human bosom?
Say,—can it flourish in this land of strangers?
Cold and ungenial.

O! had our parents as they were created,
Kept their primeval innocence unspotted,—
Then had this flowret bloomed in perfection,
On its fair bosom:—

But in the soil of vitiated nature,
Quickly it withers by its poison blasted;—
Scorch'd by the ardor of licentious passion;
Chill'd by indifference.

But since the Savior clothed in human nature,
Came from the mansions of unbounded mercy,
Blessing us mortals with friendship eternal;
Love without measure.

All who partake of the fruits of his purchase;
All whom the Spirit transforms to his image;
All who are washed in the fountain sin cleansing;
Nature renewing:

In them the flower of disinterested friendship,
Springs, buds, and blossoms, with beauty increasing,
And when transplanted to Heaven's pure climate,
Blooms in perfection!
JOHN.

"Stand fast in one spirit, with one mind striving together for the faith of the Gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.—Phil. i. 27. 28.

Child of God, let nought confound thee,
Wear thy panoply of light:
Gird thy heavenly armor round thee,
Fight the good and glorious fight;
Standing firm, or pressing onward,
Strong in thy Redeemer's might.

Look to Christ he will direct thee,
When and where thy arms to wield;
He will guide thee and protect thee;
Jesus is both sun and shield.
Follow thy victorious leader,
Keep thy station in the field.

Let his eye with joy inspire thee,
See it ever on thee rest;
Let his voice with ardor fire thee,
Wear his name upon thy breast;
Till the heights of Zion gaining,
Thou art in his presence blest.

There will He in triumph raise thee,
Crown'd with joy and victory;
O how will the sight amaze thee!
Of God's cloudless majesty,
Where his beams of light and glory
Shine, and shine eternally.

Child of God, let naught affright thee;
All that is, thy Lord obeys;
To his cross by faith unite thee,
Where he points thy standard raise,
Go from conquering to conquer,
Thine salvation—His the praise.

Friendly Visitor.

INTELLIGENCE.

TRIAL OF REV. E. K. AVERY,

Of the Methodist E. Church.

Having announced to our readers that we sent a Reporter to Newport for the purpose of furnishing us daily accounts of the trial of the Rev. E. K. Avery, on a charge of Murder, we cannot better explain the reasons which will prevent our publishing these accounts daily, than by inserting the preliminary proceedings, against the publication of which there can be no possible objection. As soon as the trial is finished, we shall lose no time in presenting it to the public.

Reported for the Mercury.
THE REV. E. K. AVERY.

Supreme Judicial Court of Rhode Island and Providence Plantations, held at Newport.

Before Chief Justice Eddy, Judge Charles Brayton and Judge John Durfee. Monday, May 6th, 1833.

The court assembled this morning at the hour of ten. Shortly after the Judges had taken their seats, Mr. Avery was ushered in. He bowed respectfully to the bench, and his bearing was firm and collected though his countenance was somewhat worn, and his general appearance not indicative of health.

The Attorney General, Albert C. Greene, Esq. moved that the trial of the prisoner proceed or that a time be assigned for the same. The court expressed its willingness to proceed immediately provided there was no objection on the part of the prisoner.

Richard K. Randolph, Esq. one of the prisoner's Counsel, then suggested the propriety, in this instance, of making a pannel "at large," as otherwise it might be impossible to procure a Jury. The proposition was acceded to: and an adjournment was agreed upon for the purpose of effecting it. The prisoner is entitled to twenty peremptory challenges.

A further application was made by Mr. Randolph, that the court would direct the Sheriff to summon the pannel from different parts of the county. The court refused its interference representing that it was a matter to be left entirely to the Sheriff's discretion.

Mr. Randolph then addressed the bench in respect to the line of conduct to be pursued by the New York, Boston, and other reporters. With the consent of the Attorney General, and of the parties concerned, the amplest possible accommodations had been made for these gentlemen by Mr. Mason, the clerk of the court, but in as much as it would be highly injurious that any report of the trial should go forth to the public before a verdict was rendered, and as such a step was opposed to the views both of the Government and of the counsel, he should move the court to grant an order that no publication of any minutes be allowed till a verdict should be returned.

The court said that they could not issue such a restriction as an order; but that the accommodations for the reporters had been provided on the express understanding that they would undertake to withhold any publication for the period required.

The Reporters present declared themselves ready to enter in the obligation, provided such a restriction were placed on all other Reporters, resident or from a distance, as would place them in a fair position towards each other in point of ultimate publication.

The Court said the restriction would apply indiscriminately and equally to the Reporters in the State of Rhode Island and all others, and that the accommodations would not be furnished to those who declined acceding to the terms proposed.

These pledges having been given by the attending Reporters, the Court adjourned until 9 o'clock to-morrow morning.

The counsel for the State are,—the Attorney General, Albert C. Greene, Esq.; the Hon. Duttee J. Pearce, of Newport; and Wm. R. Staples, Esq. of Providence.

For the Prisoner,—the Hon. Jeremiah Mason, of Boston; Richard R. Randolph, Henry Y. Cranstoun, and J. Turner, Esqrs. of Newport; and — Blake, Esq. of Bristol.

The number of regulars furnished to the Revolutionary Army were:—

By New England,	117,441
By the Middle States,	56,571
By the Southern States,	56,997

It appears by the above, that New-England, consisting of New Hampshire, Massachusetts, Rhode Island and Connecticut, furnished more troops for the defence of the country, than the other nine States, by 3872. The number of troops furnished by South Carolina, was 6,447—by Massachusetts, 67,907—Georgia, 2,697—Connecticut, 31,939.—*Vt. Repub. and Jour.*

BOOK AGENT'S OFFICE OF THE M. P. CHURCH,
Baltimore, May 17, 1833.

The Book Agent having been informed by several friends and brethren, that they prefer purchasing in quantity on 6 months, to receiving Books on consignment. He therefore gives this public notice, that all orders received for Books in quantity from this date, on purchase at 6 months, will be promptly executed, and an allowance made of 33½ per cent. from the retail prices of those on the following list, which are marked thus (*) provided that on the receipt of the bill from the Agent, or from the Steward of the Conference, each purchaser shall remit his note dated to correspond with the date of the bill at six months, and drawn to the order of the Agent or Steward, as aforesaid—and provided further, that said notes are promptly paid.

Those books which have not the above mark, will be charged at the prices stated in the following list. Those who reside more than 500 miles from the place of purchase, may make their notes at 7 months—so as to place them as far as possible on a par with those who reside more convenient. The Stewards will please conform to the above terms, and make their entries accordingly, and this shall be their authority for so doing. Those who receive books in quantity, liable to be returned, will be charged by the dozen price stated in the list.

Revised List of Books and prices.

The following Works are offered for sale, by

JOHN J. HARROD,

BOOK AGENT OF THE METHODIST P. CHURCH.

And the prices, Wholesale and Retail given.

	per doz.	Retail.
Discipline M. P. Church, containing Constitution and Declaration of Rights,	\$3 25	37½*
Hymn Book M. P. Church, plain, sheep,	4 00	50 *
Do. do. do. gilt and colored, sheep	5 00	62½*
Do. do. do. gilt, morocco,	6 00	75 *
Do. do. do. calf, gilt,	8 00	1 00 *
Do. do. do. do. super extra,	13 00	1 50 *
Do. do. do. morocco do.	13 00	1 50 *
Do. do. do. plain, calf,	5 00	69½*
Do. do. do. morocco, strap gilt,	10 00	1 25 *
Shinn on the plan of Salvation,	14 00	1 50 *
Hunter's Sacred Biography, 3 vols.	42 00	4 50 *
Mosheim, Coote and Gleig's Church History, from the earliest period to 1826, 2 vols. 8 vo.	48 00	5 00 *
Brown's Philosophy of the Human Mind,	36 00	3 50
Pocket Testaments, sheep, gilt colored,	3 50	37½*
Academical Reader, a first rate class book for schools,	5 50	62½*
Introduction to the above reader,	2 50	25 *
Saurin's Sermons,	36 00	3 75
Rollin's Ancient History, 2 vols.	48 00	4 50 *
Dr. Jennings' History of the Controversy in the Methodist Episcopal Church, on the subject of introducing representation into the government of said Church,	9 00	1 00 *
Baxter's call to the Unconverted,	4 50	50 *
Pollok's course of Time, plain,	3 50	37½*
Do. do. do. gilt,	4 50	50 *
Mason on Self Knowledge,	2 50	31½*
Mrs. Rowe's Devout Exercises,	2 50	31½*
Doddridge's Rise and Progress of Religion in the Soul,	4 00	50 *
Life of Mrs. Fletcher,	6 00	75 *
Evidences of Christianity, by Alexander Watson, Paley, Jenyns and Leslie,	12 00	1 25 *
Polyglot Bibles, plain,	15 00	1 50 *
Do. Testaments, gilt, extra,	9 50	1 00
Clarke's Scripture Promises,	2 50	31½*
Watts on the Mind,	4 50	62½*
Watson's Life of Wesley	5 00	62½*
Fox's Book of Martyr's,	36 00	3 50 *
Western Lyre, a collection of Sacred Music,	7 00	75
William's on the Lord's Supper,	3 00	37½*
Golden Treasury, or Reflections for every day in the year,	5 00	62½*
Lady of the Manor, 7 vols.	42 00	4 00
Clarke's Commentary on the Scriptures, 6 vols. 8 vo.	14 00	1 00
Henry's Do. 6 vols.	16 00	
Scott's Do. 6 vols.	14 00	
Do. Do. 4to, 6 vols.	18 00	